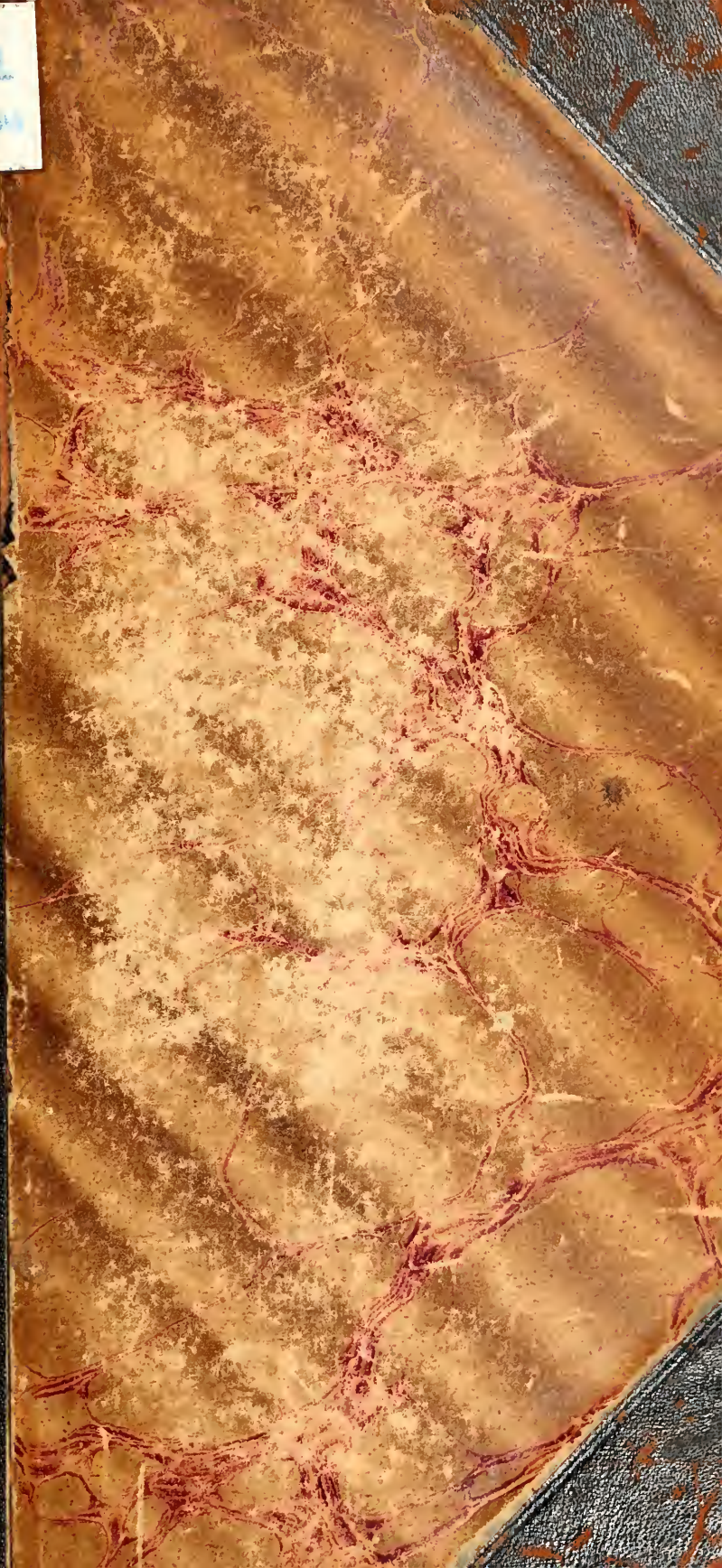


SPECIAL
Collection



GENIUS OF UNIVERSAL EMANCIPATION.

EDITED AND PUBLISHED BY BENJAMIN LUNDY, WASHINGTON, D. C. AT \$1.00 PER ANNUM, IN ADVANCE.

"We hold these truths to be self-evident: that all men are created equal, and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.—*Declaration of Independence, U. S.*"

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MAY, 1833.

[WHOLE NUMBER 283, VOL. XIII.]

NEW AGENTS.

The following gentlemen will act as agents for the Genius of Universal Emancipation, in place of others removed or resigned—

Abner H. Francis, *Trenton, N. J.*

Evan Lewis, *Philadelphia, Pa.*

Charles Canby, *Wilmington, Del.*

The newspapers have stated that the Secretary of the Navy of the United States has visited the southern ports, with the view of putting them in a proper state of defence, on account of the expected abolition of slavery in the West Indies. There can be no doubt on the subject of the abolition of West India slavery by the British parliament. The ministers and an overwhelming majority of the commons are pledged to the nation, and some plan of emancipation *must* and *will* be adopted soon. But the *supposition* that the abolition of slavery in the British colonies should create a *necessity* for putting our southern ports in a posture of defence, is idle and ridiculous. How will such a measure endanger the peace of the south? Will the British government authorize an attack? Will the emancipated slaves invade the southern States? No cool-headed man believes either. No. It is the consciousness of wrong and injustice—of a perseverance in the corrupt system, when religion and sound policy—the dictates of reason, humanity, and a regard to the prosperity of our country—all combine to demand an immediate restitution of the stolen rights of two millions of our fellow citizens;—it is this consciousness of violated duty that engenders all the fears and apprehensions that are felt about the abolition of West India slavery.

Abolition in the West Indies is certain. The following resolutions shew the circumstances under which the present parliament were elected.

At a Meeting of Friends to the Abolition of British Colonial Slavery, held at the King's Head, Poultry, November 5, 1832.

RESOLVED, That a Committee of Correspondence, consisting of members of the different denominations of christians, be now formed to correspond without delay with the friends of the immediate abolition of slavery, in those parts of the kingdom where candidates for parliament have not declared themselves in favour of that measure, and to urge upon them to procure without delay a distinct reply to the following query:—*Whether, in the event of their becoming members of the ensuing parliament, they will strenuously promote and vote for the IMMEDIATE AND TOTAL ABOLITION OF BRITISH COLONIAL SLAVERY; it being clearly understood that this means the immediate release of*

the slaves from the condition of goods and chattels in which they now stand, to place them under the protection of such laws as shall secure to them the rights and privileges of the other classes of British subjects.

RESOLVED, That measures be immediately taken for establishing similar Committees in Edinburgh and Dublin.

The editor of this paper is now from home. The specific object of his journey will be more fully explained hereafter. But we feel justified in saying at present, that if he succeeds in his undertaking, which we have reason to believe he will, the cause of suffering humanity will be benefitted, and the principles for which he has long contended will be advanced. At the same time it should be borne in mind that it is clearly seen, both by the editor and those to whose superintendence he has committed this paper in his absence, that the scourge and curse of slavery can never be removed from this country by any system of colonization or emigration that may be adopted.

The Africans have a *right* to be free on the soil of their nativity, and no impression can ever be made on their numbers, by colonization. A door of relief may be opened to a few persecuted individuals, and an asylum may be provided for a small number of liberated slaves whom the laws of some of the States will not permit to remain. But the great mass of the Africans must forever remain on the soil of their birth, and there be restored to their rights.

The following letter to the editor will express our own views, except that we *hope*, almost "against hope," that the sacred cause of abolition will never be stained with blood. We deprecate all violence—we advocate the universal *right* of every man to his freedom, and cease not to declare that a just God will not permit the abomination of slavery long to exist. But we *hope* to see it abolished peaceably, though we *dread* the consequences of an obstinate refusal to "let the oppressed go free."

"If thou shouldst succeed in thy undertaking, I have little doubt but that it will be the means of settling a happy colony, and of relieving a great number of the unhappy blacks of the south. I have long looked at that country as the best suited for the colonization of the people of color of the United States, of any in my knowledge. The removing of blacks from the southern States, no doubt, will render those who are removed more happy; but what effect will it have on those that are left behind?—or on the period of slavery? These are questions which it is probable thou couldst answer more correctly than myself; but it is my settled opinion that the southern States are

their native home, and the place where they ought to be permitted to stay; that their number in those States *never will be diminished*, and that slavery *never will be abolished*, until it is done by the sword, or the fear of the sword,—and that the colonization of that race is calculated to prolong the period of slavery. Yet I do not advance these opinions as a plea against thy undertaking. I believe it to be a duty to procure a place of refuge for those who have the privilege and an inclination to leave the land of their oppression; for the time *will come*, and I believe *soon*, that the slaves *will be free*."

In a number of the "Daily Intelligencer," just received, we find the editor displaying some ingenuity, and exhibiting something like argument to prove himself totally destitute of moral principle. It was not necessary to take so much pains to establish this fact, which was sufficiently obvious from what had previously appeared in that paper. The points conceded in the following extract, are all that is required to demonstrate the moral and religious duty of the white man to grant all that we ask for the African. If "Providence never created a man, whatever his complexion, to be an oppressor—never created him to be oppressed,"—will He hold him guiltless who knowingly and wilfully violates His laws? Will this advocate of injustice and oppression, blaspheme the God of heaven by saying that he has made our safety to consist in outraging and contemning the ordinances of Providence? The "*right*" by "which the strong man would push his weaker brother from the plank," never existed; and if it did, would not apply to the case before us. The *plank* is long enough and broad enough, and strong enough for both: and to insure their safety and our own, we have only to do justly, love mercy, and walk up-rightly. We have only to treat the African as our brother—to refrain from injuring, oppressing, and slandering him, and to give him the same opportunities of intellectual improvement and moral culture as we possess, and then "the yawning fury of the waves" will vanish from the imagination, and the *plank* will appear a broad field, in which we may mutually labor, and be prosperous and happy.

"On the rights and the wrongs of the negro it is in vain to enlarge. Created by the same Providence and sharing the same nature—he is, beyond a doubt, entitled to the same rights as the white man. What is oppression to us is oppression to the African; and under the same character by which we claim our freedom—he is declared to be equally free, and equally entitled to make the laws which bind, and exercise the government which controls him. Nature placed him by our side, with a soul as free, and a brow as erect as ours; and the mind which would invoke the sanction of reason to invalidate the negro's rights, or excuse the white man's wrongs, must be strangely clouded with prejudice, or perverted by evil. Providence never created a man, whatever

his complexion, to be an oppressor—never created him to be oppressed.

"Their natural rights, therefore, are by us undisputed. *But does the exercise of these rights accord with our safety?* If ay, proclaim them free—let them go with us to the polls—share the seats in our courts; join in the deliberations of our councils, and participate in all the powers and honors of our government. If not, however, by the law of nature which points out the greatest good of the greatest number as the desire of Providence; by the inalienable prerogative of self-defence; and by the right by which the strong man would push his weaker brother from the plank which would not suffice to save them both from the yawning fury of the waves—we are not only justified, but constrained to prevent the exercise of those rights."

But the secret cause of all this morbid excitement is shown in the following short paragraph.

"It must be remembered that these measures do not tend to the colonization of the colored population. On the contrary, these zealots are the bigotted opponents of that noble and benevolent scheme; and have by their influence over the minds of the colored men, given to the institution a blow which it is feared will be found fatal."

This is the unpardonable sin. These measures of abolitionists "do not tend to colonization." They do not join in the unholy combination to banish the free colored man from the land of his birth!! Here is the secret of all this feigned alarm about nothing. We cannot, if we would, shut our eyes to the ominous fact, that those who are most noted for abusing and slandering the colored people, and for the application to abolitionists, of approbrious epithets, such as "*fanatics*" and "*disturbers of the peace of society*," are friends to African colonization, if not members of the Colonization Society.

No definite and fixed plan seems yet to have been adopted and made public by the British Government, for the abolition of slavery in the British colonies. Several plans have been spoken of as likely to be pursued; but none of them bear the unequivocal stamp of authority. The subject requires, and will receive the deliberate attention of the Cabinet, and will certainly be brought before Parliament soon, with a view to the annihilation of the execrable system. But we are unable yet to announce the precise mode of accomplishing this great measure of reform.

We request the attention of our readers to the article taken from "Poulson's Daily Advertiser." It was written by a colored man of Philadelphia, and refutes the slanders put forth by the enemies of the African race, in regard to the *designs* and *objects* of the Convention. No one can read the article without being convinced of the absurdity and maliciousness of these slanders, unless "clouded by prejudice or perverted by evil."

CONVENTION OF PEOPLE OF COLOR.

"A convention of the representatives of the free people of color of the United States, will assemble in Philadelphia on the first of the ensuing month. The object of this meeting, as avowed by those concerned, is 'the elevation of the character of the people of color of this, their native land,' and the 'removal of the barriers which now obstruct their elevation in society.' The whole of this projected movement strikes us as singular and even startling in its avowed object and its probable results. The population of the same country by two races of men, wholly irreconcilable in their color, character, habits, disposition and interests, must necessarily be attended with extended and serious evils; but when circumstances place these different races so far upon an equality in power and elevation of character as to encourage and sustain a belligerence, the consequences must be truly desolating and fearful.

"It will naturally be asked what cause has hastened or enhanced so fearful a consummation? It has been occasioned partially by the numerical increase of the colored population, and partially by their increased intelligence and the mounting and discontented spirit which it has induced—but in a far greater degree by a blind and mistaken philanthropy in the whites; a philanthropy which, under the mask of peace, threatens the most horrible warfare, and with the promise of relief, pull down upon the blacks, evils ten thousand fold more appalling. This spirit, as disinterested as it is mistaken, has taught lessons of repining and discontent to the colored man; and raised his eyes to an elevation only to be attained through a sea of blood.

"In the south, where the danger is the most imminent and the apprehension most deeply and sensibly felt—the people regard the efforts made at the north with terror and abhorrence; and under the mask of other complaints, seek a separation from a people who seem determined to bathe their vallics in blood, and to offer up their wives and children to the horrors of unbridled negro barbarity and passion. Nor is this distrust altogether unreasonable. No one can doubt that this convention has been projected by the whites—no one can doubt what are its purposes and tendencies. *Subjects will be there broached whose agitation sounds the tocsin of an eternal civil war!* The strength of the colored population will be there computed, a concert of action effected, the sword placed in their hands, and their enemies—their natural and necessary enemies, pointed out. For the consequences let the reader turn to the details of the Haytien insurrection. True, the result would here be different. The attempt would be hopeless. But it may be asked, is this the consummation which these pseudo-philanthropists desire? Is it not better for the colored as well as the white population of the country that the jealousy of the latter should not be excited; that the blacks should rather endure those ills they have than fly to others which they know not of; and that their friends instead of exciting discontent and raising desires which cannot be gratified, should endeavour to alleviate their ills, and by removing them from the country, impart to them those privileges which here are wholly unattainable."

The preceding extracts, taken from the "Daily Intelligencer," published in Philadelphia, reminds us of the testimony of Scripture, which we often

see verified in our day: "The wicked flee when no man pursueth, but the righteous are bold as a lion." If it were not for the mischievous tendency of fulminating such ridiculous and groundless alarms, we could pity the nervous debility of the writer, whose distempered imagination has conjured up such frightful phantoms of blood and slaughter, and insurrections and massacres, and plots and ETERNAL CIVIL WAR, where a healthy intellect can discern no cause of alarm. But "guilt makes cowards of us all."

A convention of *free colored people* is to be held in Philadelphia—yes, of *colored people*,—for what? To promote the improvement of the African race. And what is there in this to frighten a man out of his sober senses, and make him talk like a lunatic? They are *colored people*, endeavouring to improve their condition—laboring to promote a work which would be praised and honored, if their SKINS were paler. But they are *colored people*. And the sapient editor of the "Intelligencer" can see nothing in such a movement among *colored people*, but "blood" and "insurrections" and "ETERNAL civil war."

It were "bootless and vain" to attempt to reason with one whose head is filled with images of "blood." A cooling regimen, and tonic remedies to brace the nerves, are the best means of cure for the patient. But for the satisfaction of those who can reason and reflect, and trace the connexion between moral causes and their effects, we shall examine a little in detail, the extracts before us.

There is said to be something "startling" in the "avowed object" of this convention, and in "its probable results." And what are they? As stated by this alarmist himself, they are "the elevation of the character of the people of color, in this their native land, and the removal of the barriers which now obstruct their elevation in society." The elevation of the moral and intellectual character of any people has always, *till now*, been deemed honorable, and cause of rejoicing to republicans, and especially to *christians*.

The free colored people in this country has been stigmatised for their ignorance and degradation, and held up to scorn and derision as the "most wretched, depraved and abandoned race on earth." But the moment the more intelligent among them adopt measures for elevating their moral and intellectual character, and for removing the obstructions which retard this elevation of character, the alarm is sounded as if the pillars of the social edifice were about to be prostrated; by the same class of persons, too, who are forever harping upon their ignorance and degradation. They have been so long in the practice of declaring, with the assurance of oracles, that the colored people could not possibly rise to respectability in

this country, that they dread, with instinctive horror, the detection of their calumny. They have pronounced their elevation impossible, and every attempt to improve their condition is a blow aimed at their infallibility.

But how do the colored people propose to remove the barriers which obstruct their "*elevation in society*?" By disturbing the peace of their neighbors? By breaking the laws which protect them in the enjoyment of their rights? Does any *sane* man believe that they harbour designs upon the peace and safety of the whites? No. Such imagined dangers are too ridiculous to be believed. They would remove the barriers which obstruct their elevation, by promoting morality, religion, temperance, sobriety, industry, economy and fidelity among their people—by promoting education and the improvement of their minds—and thus prove to the world that they were equally susceptible of moral and intellectual elevation with the whites.

This sage editor deals liberally in slanderous imputations upon those philanthropists who have presumed to "open their mouths for the dumb," and to plead the cause of the oppressed—those who, like the good Samaritan, have had the *imprudence* to bind up the wounds of him who had fallen among thieves, and been robbed and abused; and who had been left to perish, by the cold hearted priest, and the self-righteous pharisee. But the shameless audacity of his direct charge of fomenting war and bloodshed, is exceeded by nothing in the present age, but the offered reward of ten thousand dollars for the abduction of a free citizen of the United States. He says "no one can doubt that this convention has been projected by the whites—no one can doubt what are its purposes and tendencies." And what are these purposes and tendencies which no one can doubt? Hear him again. "*Subjects will be there broached whose agitation sounds the tocsin of an eternal civil war.*" The strength of the colored population will be there computed, a concert of action effected, the sword placed in their hands, and their enemies—their natural and necessary enemies pointed out." This quite out-Herods Herod. "O shame where is thy blush! O conscience where is thy sting!" Were there no compunctious visitations to check the utterance of so foul a slander upon peaceful citizens? Did no crimson glow mantle the cheek of the calumniator, while the pen delineated, in legible characters, the base accusation? Did no whispering conviction pronounce the name and describe the character of the charge, so shamelessly uttered?

But who are the men upon whom the chief responsibility of this daring plot is fastened? The abolitionists, who are said to be the projectors of

the convention. Men whose principles lead to universal peace—who believe even *defensive war* to be forbidden by the religion of Jesus Christ. But it is not true that the convention was projected by the whites. The first motives were to aid their brethren in Canada, and to devise means for the establishment of a seminary to educate colored young men. The inducements to continue it are a desire to promote the moral and intellectual elevation of the African race,—inducements which will receive the applause and command the respect of every sound patriot and practical christian. The sessions of the convention are open. If measures of the character so unequivocally asserted, are to be proposed, there can be no difficulty in detecting the plot. Let those who are so dreadfully frightened at the prospect of a few colored men assembling in convention, attend the next session as spectators, and if the order and decorum which they will witness, and the lessons of morality and obedience to the laws which they will hear inculcated, do not calm their agitated nerves and allay their fears, we shall conclude their case is hopeless and their disease without remedy.

From Poulson's American Daily Advertiser.

CONVENTION OF PEOPLE OF COLOUR.

About a column under the head of the "Daily Intelligencer" of the 1st instant, is occupied in denouncing, in qualified terms, the existence and character, both of the present and future bearing of said Convention, on the now unfortunate but otherwise peaceful condition of this country. The writer, like most men unacquainted with their subjects, and rather ambitious to excel in intemperate declamation, has dealt out to us a lecture on *bloody motives*, which have had an existence only in his own imagination, and with an apparent sincerity, he declares them to be objects which will occupy the deliberations of said Convention. This is rather *unfriendly*, but we are willing to abide the issue, provided he will adduce his proofs—which, as a matter of courtesy, we most heartily request.

"The Convention for bettering the condition of the Free People of Colour," held its first session in this city in the month of September, 1830. It has since held two meetings in the month of June 1831 and 2, and proposes to hold its next session on the first Monday in next month. Publicity of its meetings have always been given through periodicals of extensive circulation—its business has always been transacted with open doors, and its proceedings published to the world.

The writer has betrayed considerable weakness in asserting that Conventions, conducted as these always have been, could endanger the peace and happiness of society. 1st. What scheme could be there concocted, that would not *immediately* be made public through the medium of visitors. 2dly. To use his own language, "*their increased intelligence would deter them from the practice of any act so monstrous, without a perfect safeguard.*" 3dly. If they possess an insurrectionary spirit, what better mode of detecting it? But why stop

to discuss a fabrication, that by the first analytic touch, will be dissolved into a pusillanimous element, fit only of itself to feed the "Mawworm" of envy and malice, and to alarm the ignorant and unthinking, by representing to them that the moral and literary improvement of the People of Colour will bring down upon them the elements of destruction. No reflecting man could be induced to believe it. No people accustomed to view *causes* and their *effects*, could believe that such inductive sophistry was other than the effluvia from the hot bed of prejudice and hatred.

The original object of the Convention will be vigilantly pursued, viz:—"To elevate the character and condition of the Free People of Colour. To complete the promotion of said object, it has always appealed to the *good*, the *great*, and *wise*, to support them in an undertaking that must naturally redound to the peace, happiness, and prosperity of the American People.

The Convention has never meddled with the abstract question of slavery, although they deny the inherent right of "man to hold property in man."

They likewise differ from a large portion of the American People on the scheme of African Colonization, they prefer, to adopt the language of the paragraph, "rather to endure the ills they have, than fly to others they know not of." If the system of colonizing our people on the coast of Africa, is a scheme that promises so much towards evangelizing that benighted country, and the redemption of our people from a vassalage that ought to make the savage weep, it is certainly worthy of an investigation. No liberal mind could fault us for rejecting it, because its operation seems to us to promise destruction, while its theory promises blessings.

It is a "philosophical axiom," "that it is necessary to *feel* acutely in order that we may judge correctly." Certainly our opponents will not deny us the advantage in this sense. Let any man suppose himself the work of an "almighty" hand, endowed by nature with all the qualifications that ennoble the creature, whose conduct and character has been such as to render him an ornament of creation, and an object of favor to the God who gave him existence—and then let him suppose that he is deprived of terrestrial happiness without having committed crime—that he must be transported from a land of science and civilization, to an uncultivated region, to share savage barbarity and heathen darkness—only because his complexion is a little more *subtle* than a majority of his countrymen—will not his soul rise up with its majestic power and reject it.

We respectfully ask *colonizationists* to draw their conclusions from such premises, and give us the result of their inquiries.

He says, "*that subjects will be there broached whose agitation sounds the tocsin of an eternal civil war.*" This is truly ridiculous, as it brings contempt on some of the best citizens of our country, and if true, would subject them to the crime of being accessories to such a *plot*.

The convention has never been a secret *depot* for insurrectionary plots, it has been visited almost every day by men who rank among the first for usefulness in our country. Men who for literary worth, and unbounded benevolence, are fit to be compared with the greatest of this, or any past age—men whose names will live as long, and shine with as brilliant lustre on posterity, as those of a FRANKLIN, a HOWARD, or a BENEZET; and are

these men to be guilty of quietly looking on the *bloody manufacture*? Are not these sentinels of public safety? Besides at almost every hour of the sittings of the convention there have been more or less white persons present unknown to its members. Among the list of visitors, we shall take the liberty to name the Rev. R. R. Gurley, Sec'y. A. C. Society, Mr. Breckenridge, of Kentucky, and the Rev. James Patterson, of this city. The first and last of these gentlemen addressed the convention, and were treated kindly—and are these to be ranked with those plot-makers who would destroy the happiness of society? Many others no less distinguished, and *who* we are proud to rank our *best* friends, might be mentioned; and who are noble safe guards of peace as ever trod the soil. But since *anti-colonization*, *fanaticism*, and *heresy* have become *synonymous*, it is unnecessary to mention their names.

The concluding question arises, what would our enemies have us to do? They pour fourth their indignation at our *ignorance*, *immorality*, and *degradation*—if we attempt to become enlightened, moral, and respectable, they scoff and persecute us, by sounding the alarm of insurrection, bloodshed, murder, and all those horrors, that is fit only to be committed by the savage, rather than the civilized. Therefore we will say to them, we cannot serve you—you are neither God nor mammon, for nothing will satisfy you. We will pursue, with the assistance of Providence, an onward, upright course, believing it to be the best adapted to promote the object of our creation, and which will secure us both temporal and spiritual happiness; and we will solicit the aid of our friends in the discharge of every duty that is consistent with our relation to God and our duty to man.

The People of Colour have taken a review of their situation, and plainly behold the cloud that hangs suspended over them; but they are unwilling to believe that it will dispel as their moral vision begins to penetrate the regions of human greatness—their hope is in the advancement of science, morality, and religion.

They desire no such relief from thralldom, as was practised by the heathen nations of antiquity—they do not desire to raise up a Hannibal, a Scipio, an Alexander, or a Buonaparte, or any modern warrior, that should drag them through a sea of blood, into a precarious liberty, scarcely worth enjoying—they desire to have no such kings of murder, rapine, and blood—they rejoice that they live in other times, in an age of light, where that beautiful passage of scripture is fast fulfilling,—“when the swords shall be turned into ploughshares, and that people and nations shall learn war no more.”

The object of the convention, as will be seen by its publications, is to instil the doctrine, that the only true method of acquiring liberty, is by "moral suasion" alone. To accomplish this, we have recommended the total abandonment of immoral conduct, a strict attention to the advancement of education, and an honest, upright walk in life.—Finally, believing that these would remove the burden of degradation from our characters, and render us a useful people, we therefore hope for its success, and that wherever the tree of science may spread its branches, our people will be found gathering its delicious fruits, until their moral light open to them the enjoyments and blessings due to all mankind.

It is with reluctance I have ventured to correct the unjust accusation against the convention, but

however feeble, I trust it shall never want for an advocate. A MEMBER OF THE CONVENTION.

SUBJECTS which may deserve consideration at the Annual Meeting of the American Colonization Society.

I. Whether any, and if so, what changes should be made in the constitution and organization of the society?

II. What are the best methods for increasing the funds of the society?

III. What to obtain appropriations from the State Legislatures, or from Congress?

IV. What shall be, precisely, the relations between the auxiliary societies and the parent society?

V. Shall the society make any commercial operations subservient to the cause of colonization?

VI. Is it advisable further to explore the African coast and endeavour to found new settlements; and if so, what measures should be adopted for this purpose?

VII. Is it desirable to colonize elsewhere; than in Africa, for instance in Hayti? (The Haytian government will allow an agent of the society to reside with any emigrants that may be sent thither—to give each emigrant land with fee simple title, and to support such emigrants for one year.)

VIII. How far shall education in this country or Africa, be embraced in the views and efforts of this society?

IX. Should any thing, and if so, what be done to secure the aid of Christian nations in Europe in the civilization of the Africans?

X. What (if any thing) should be done to enlighten the free people of colour in regard to the objects and proceedings of the Society?

Richmond, (Indiana) May 18.

THE KIDNAPPER.

The colored child, which we mentioned some time since as having been kidnapped from this place, was, on Saturday last, brought back, by Mr. Garr. The infamous kidnapper, Harris, proceeded directly to the city of St. Louis, where he sold the boy, to the captain of a steamboat, belonging to Louisville, to which place the boy was taken; where he was finally recovered through the exertions of Mr. Haines. The gentlemen who recovered the child, after pursuing as far as St. Louis, and hearing that he was in Louisville, did not follow Harris any further, but proceeded immediately in quest of the child. We have learned some further particulars relating to Harris, from which it would seem that he is one of the most accomplished villains which has appeared for some time. He has the exterior and manners of a perfect gentleman, and is thereby enabled the more effectually to impose upon the unsuspecting. It is pretty certain that he has subsisted for a number of years by gambling, swindling, horse stealing, and kidnapping. In going from here to St. Louis, he succeeded in passing about two hundred dollars of counterfeit money. When he came to this neighborhood, he had just escaped from custody in the state of Kentucky. Mr. Owen, the gentleman to whom Harris sold the boy, says that, if money can be raised sufficient to bear his expenses, he will pursue him, and have him brought to justice. This should be done. Such men as Harris ought not to be suffered to run at large longer than cannot be avoided. It is proposed to hold a meeting

on Saturday evening, to devise some measures to have Harris pursued.—*Liberator.*

From the Journal of Commerce.

FROM JAMAICA.

We are indebted to Capt. Crane, of the ship John W. Cater, for Jamaica papers to March 14th. They contain no news. We subjoin a letter from our correspondent.

Kingston, Jamaica, Feb. 11th, 1833.

You have heard of the splendid estates and sumptuous living of the Jamaicans: Of their planters, who could vie with the princes of the earth in their gorgeous palaces and rich equipment. Alas! those days are past. Their estates are a burthen, and even their life is held by a slender tenure. They know not but that their food, served by a numerous retinue, contains the deadly poison. How horrible to fear the assassin and the incendiary, in the most familiar faces. Yet such is the case, and one of the fairest islands of this fair earth must be abandoned to beings whose situation has made them little superior to the beasts, and whose course is downward. You well know that I am no friend to slavery. Far be it from me to advocate it. I give facts.

Under existing circumstances, I am well assured that the white inhabitants cannot remain. Their costly sugar estates will not pay the expense of management. Credit is entirely extinct. An estate of 200 negroes could not hypothecate the ensuing crop for 200l. In fact, merchants in England direct their factors to give no credit bottomed on cane top. Mortgagees relinquish immense sums, rather than pay trifling annuities on estates. A hundred negroes were sold for \$7,500. But legislation here and at home, a change of time, competition, and, for aught I know, the natural and necessary consequences of the system of slavery, have brought about this state of things.

Certain it is that real estate is considered almost without value, a heavy island debt is impending, taxation intolerable, and life itself exceedingly precarious. I learned the above in conversation with two gentlemen who have been long in the House of Assembly. The inhabitants generally labour under a keen sense of injury done them by the mother country, and look to ours as the land of promise. In consequence, many are making remittances to our cities. Some gentlemen of character and fortune have already removed, and many are preparing to follow. Those gentlemen informed me that the emigration would be immediate and large. They inquire with great earnestness respecting the agriculture of the free states, as nothing would induce them to live again in a slave country.

HAYTI.

A proposition has been made to the Haytian government to establish a regular intercourse between all the ports of the island by the introduction of steam navigation. The projector, whose name is not given, but who is presumed to be an Englishman or American, offers to maintain a suitable steam vessel, on the condition of an exclusive grant for ten years, and other minor privileges necessary to the success of the scheme. What countenance will be afforded to it by the government is yet uncertain, the principal difficulties alleged being the existence of a law which prevents such a grant to foreigners, and the inter-

ference with the business of the coasting barges, which such a vessel would occasion.

From the New York American.

FREE NEGROES AND SLAVES.

We subjoin from the report of the Commons' Committee on slavery a few extracts from the important evidence of the Hon. Charles Fleming, the Admiral of the West India station, who has resided in Jamaica, and has frequently visited Cuba, Hayti, and the Caraccas. These extracts prove that the negroes will soon free themselves, if they are not freed by the government—that the free negroes are industrious, and will work regularly, even in the cultivation of sugar—that they are competent to fulfil the duties of governors, generals, and priests—and that the free blacks of Cuba and Hayti are incomparably better fed and happier than the slaves of Jamaica:—

"Were you much struck with the increased knowledge of the slave population, when you last saw them, compared with what you observed among them on a former occasion? Yes, very much, and I was confirmed by that, in my opinion, that they are not inferior to white people in intellect.

"From what you saw and what you heard from persons on whose information you can rely, are you satisfied that reading and listening to works read are very prevalent among the slaves in Jamaica?—Yes, I know it of my own knowledge. I have been informed that it is very prevalent; I have seen one man reading a Gazette to a gang of slaves.

"Are you of opinion that if the power of reading becomes general among them, so stimulated by their condition as slaves, that the knowledge of what passes here upon the subject and the knowledge of what passes in the Legislature of Jamaica upon the subject, is consistent with the permanent endurance on their part of the state of slavery? No, I think it will put an end to slavery; it will be impossible to keep enlightened people slaves, treated as they now are, as has been proved by their late insurrection."

The Admiral says:—

"I am of opinion that the West Indies could be cultivated by free labor, and I ground that opinion upon my experience of what I have seen in Hayti, in the Caraccas, particularly, where all are free, and in the islands of Trinidad and Cuba, and upon the industry of the free negroes in the islands of the Bahamas.

"Was not one of the Generals in the Caraccas a black man? Yes, General Peyanga was a perfectly black man, a complete negro; he was a very well informed man, a very well educated person, and well read in Spanish literature; he was a very extraordinary man.

"Did you happen to know whether English officers served under him? Many were serving under him; I knew many other black officers, of very considerable acquirements, in the Caraccas and in Cuba also. I have known a black priest, a perfect negro, born in the Cape de Verd Islands, a very well informed person."

Speaking of the black republic of Hayti, Admiral Fleming says—

"Are you aware that there is a prohibition against all corporal punishment in that country? Yes, I know there is.

"Did they appear to you to be living comfortably? Yes; the most happy, the richest, the best fed, and the most comfortable negroes that I saw

in the West Indies were in Hayti, even better than in the Caraccas.

"Were they decidedly better than the slaves in Jamaica? No comparison.

"Do you happen to know whether the population of Hayti has increased within the last twenty years? Of my own knowledge I cannot know that; neither are there any very correct returns; but I have every reason to believe that, since the last time the French retired from the island in 1800, the population has trebled.

"What were their victuals, compared with the food of the slaves in Jamaica—were they superior, or much the same? They were fed on meat principally; cattle are very cheap in Hayti.

"Is meat much cheaper in Hayti than in Jamaica? Yes, much cheaper; it is 2d. a pound, whilst the contract price in Jamaica is 12d.; in both places these are the highest prices."

From the U. S. Gazette.

TO THE PUBLIC.

We, the people of color of this city, being deeply impressed with the necessity of promoting among our rising youth, a proper cultivation for literary pursuits and improvement of the faculties and powers of their minds, deem it necessary to state, for the information of our friends, wherever situated, that we have succeeded in organizing an institution under the title of the "Philadelphia Library Company of Colored Persons."

It will be perceived that this is not a mere fractional effort, the design of any single society among us, of which we are proud it can with truth be said there are many, all having originated for our mutual benefit and improvement; neither is it sectarian, but its features are such as to embrace the entire population of the city and county of Philadelphia, as its name imports.

In accordance with which we most respectfully appeal to the friends of science and to the people of color, for such books or other donations as will facilitate the object of this institution.

The following individuals are duly authorized to solicit and receive such donations on behalf of the said company, as a liberal and enlightened public may feel disposed to bestow, viz:

Robert C. Gordon, jr. 212, South Seventh St.

Frederick A. Hinton, 82, South Fourth Street.

Daniel B. Brownhill, 15, Arch Street.

James Needham, 12, North Fourth Street.

Thomas Butler, 6, South Eighth Street.

Wm. S. Gordon, 99, Callowhill Street.

Robert Purvis, 11, Jefferson Row, Lombard Street.

Daniel Colly, Ninth, above Coates Street.

Junius C. Morel, Passyunk Road.

Morris Brown, jr. Shippen Street.

From the New York Advocate.

THE JOURNAL OF COMMERCE AND THE ISLAND OF CUBA.

A few days since, the Dogberrys of the Journal of Commerce put forth the following unsound dogma in political economy, viz: "That a country may have no other business than agriculture, and yet may be very rich, bring all the world into her debt, and make the precious metals set in upon her like a flood." To prove this, they instance the Island of Cuba, in the following manner. "She (Cuba) does not refine any of her immense sugar crop. She does not make a yard of cotton or woollen cloths, nor even the roughest

of all her implements of agriculture. Every thing is brought from abroad. The pauper labor of the old world is poured in upon her, and yet she is not drained by the world, but compels all other nations to come humbly with their silver and their gold, before she will part with the produce of her plantations. Let it then be set down as a truth, that a country may have no ships and no shuttles—nothing but ploughs and spades, and yet pay her way in the world, nay, get rich. An agricultural population may live without the help of any other population, may live *well*, fully as well as the operatives of a manufacturing, or the sailors of a commercial country."

Not having then at hand the statistics of the Island of Cuba, we published a reply to the above article, showing that there was no parallel to be drawn between Cuba and a country containing a free white population. We beg leave now to submit to our readers an accurate statement, taken from a recent history of the Island of Cuba, by Don Raimon de la Sagra; for a translation of part of which, with a comment, we are indebted to our learned and distinguished fellow citizen, Felix Pascalis, D. H. M. H. S. Corresponding Member of the Royal Patriotic Society of Cuba, &c.

According to this work, the population of Cuba in 1829 was 311,050 whites, and 704,487 blacks and mustees—in all, 1,015,537 souls.

The whole produce of the Island, including all sorts of meats and vegetables, was, after deducting \$50 per head for consumption, \$10,643,993

Consumption, 50,776,590

100,420,583

The writer remarks, "that this statement has been obtained from public records of exportation, or of entry duties. Great, therefore, as it may appear, it is probably sufficiently exact for the purpose of showing how perfectly ridiculous is the nonsense of the Journal of Commerce.

By several calculations we have referred to, to ascertain the amount of the expenditure of our population, we find that the board, or in other words, the whole expense of living of working hands, is averaged at about \$1 75 per week, or per annum \$91. Now, as there may be some mustees who do not work, we shall take the black population at 700,000 souls, and suppose one-half of them to be laborers, which, considering that the women work, is not too large a proportion.

350,000 blacks of Cuba, working hands, if free white men, would require for food, \$91 per annum, \$31,850,000

350,000 blacks of Cuba, to clothe them if free white men, would require at least \$30 per annum, 10,500,000

350,000 blacks of Cuba, children and persons who do not work, if a free white population, would require full half the sum to clothe them, say \$15 per annum, 5,750,000

350,000 black children and persons of Cuba, who do not work, if free white population, would require full half price to feed them, say \$45 50 per annum, on an average, 15,925,000

300,000 whites, in Cuba, who do not work, to feed them at \$91 per annum, 27,300,000

300,000 whites, in Cuba, who do not work, would require to clothe them \$30, 9,000,000

Amount that would be consumed upon the lowest calculation, if Cuba were cultivated by freemen, \$100,325,000

Thus, at this extremely moderate calculation, if the Island of Cuba were cultivated by free men, and produced no more than it now produces, it will be seen it would be deprived entirely of its \$10,643,993 of exports. So that it appears, as we have before stated, that there is no manner of parallel between a free and a slave population, for the whole of the exports of the Island of Cuba arise from the non-consumption of food and clothing of the black population.

Now, the free men of the United States can see by the statement here given, that "Free Trade" calculates to reduce them down to the lowest possible standard of living, as mere agriculturists—denying them all the advantages of the mechanic arts and the aid of the sciences; in other words, to have only wealthy land holders and laborers. While the protective system, instead of reducing them down to a level with the slaves of Cuba—by shutting out the pauper labor from abroad, enables them to profit of every natural and political advantage of our country, aided by every art and every science. And instead of sending the farmer abroad for a market, as the planters of Cuba are sent abroad for their market, the protective system creates one at home at their own doors. Let them choose, then, between the political economy of the Journal of Commerce, the Evening Post, and all other enemies of American industry, and that of the protective system, which it is our pride and glory to advocate.

Let them say whether they wish to be put upon a par with the slaves of either Europe or Cuba, for to this state will they be brought, if ever the day shall arrive when the government of the U. States shall refuse to them the blessings of protection to their farms, their workshops, and their labour.

"THE PEACE MAKER."

HENRY CLAY has been denominated "the peace maker." He was once also called the "Advocate of African Emancipation." But the settlement of the "Missouri Question" consigned this title to the "tomb of the Capulets." By his exertions and influence, on that occasion, he sacrificed, upon the altar of political expediency, the liberties of thousands of the African race.

In the late storm of nullification, the *peace offering* made to southern dictation, while South Carolina remained in an attitude of defiance to the constitutional authority of the Federal government, has very much the appearance of a cowardly surrender, to slavish domination, of those principles of national policy which had become almost identified with his name.

But whether he has succeeded in "*settling* the vexed question," let the following extract from a speech of John C. Calhoun, in the Senate of the United States, subsequently delivered, be quoted as an explicit answer. The main part of this speech is in reply to one previously delivered by Daniel Webster: but he here adverts to the re-

marks of a Georgia senator. The "republicanism" of *slavites* appears to be called in question. Their REPUBLICANISM? *Astonishing.*

"For the first time, we have heard an ominous reference to a provision in the constitution, which I have never known to be before alluded to in discussion, or in connexion with any of our measures. I refer to that provision in the constitution, in which the general government guarantees a republican form of government to the states—a power which, hereafter, if not rigidly restricted to the objects intended by the constitution, is destined to be a pretext to interfere with our political affairs and domestic institutions in a manner infinitely more dangerous than any other power which has ever been exercised on the part of the general government. I had supposed that every southern senator at least, would have been awake to the danger which menaces us from this new quarter; and, that no sentiment would be uttered, on their part, calculated to countenance the exercise of this dangerous power. With these impressions, I heard the senator with amazement, alluding to Carolina, as furnishing a case which called for the enforcement of this guarantee. Does he not see the hazard of the indefinite extension of this dangerous power? There exists in every southern state a domestic institution, which would require a far less bold construction to consider the government of every state in that quarter not to be republican; and, of course, to demand, on the part of this government, a suppression of the institution to which I allude, in fulfilment of the guarantee. I believe there is now no hostile feelings combined with political considerations, in any section, connected with this delicate subject. But it requires no stretch of the imagination to see the danger, which must one day come, if not vigilantly watched. With the rapid strides with which this government is advancing to power, a time will come, and that not far distant, when petitions will be received, from the quarter to which I allude, for protection: when the faith of the guarantee will be at least as applicable to that case as the senator from Georgia now thinks it is to Carolina. Unless his doctrine be opposed by united and firm resistance, its ultimate effect will be to drive the white population from the southern Atlantic states.

The following is from the Washington Globe, and furnishes "confirmation strong as holy writ" of the views given at the head of this article.

NEW TROUBLES.

The following extract from Mr. McDuffie's late speech in the convention, must convince every considerate man, that the disappointed band of politicians of whom Mr. Calhoun is the leader, have not relinquished their designs against the Union:

Strong as is the present cause of contest, says Mr. McDuffie, and powerful as is the necessity that compels us to maintain this battle, *a yet deeper cause, bringing with it a still more imperious necessity of resistance, lies beneath the present question.* We were threatened with it even at this session, and in the very midst of questions that already asked the whole wisdom and moderation of the country to appease them. They told us, openly, that we must pay for the vice in our institutions: that the free labor of the north must not—shall not be degraded to the same footing with the slave labor of the south.

If, then, I am disposed to accept this compromise, it is with a distinct annunciation to our people, that their zeal, their courage, their vigilance, must not be abated; nor must they, for a single instant, intermit their military preparations. *I tell them that we have greater need to be prepared to defend ourselves against these people, than against a foreign enemy. I have heard them, even in Congress, talk openly of attacking us; and that, in a manner, with an exultation—that would render fiends themselves as fit confederates for us, as these men.*

Without such preparation, and without a strong military spirit, no people ever yet maintained its liberties. But all our peculiar circumstances—all our institutions—render a thorough system of defence absolutely indispensable to our safety, as well as freedom. Our militia should be as well trained as the armies of Napoleon."

Here Mr. McDuffie obviously points to the slave question, as the next cause of excitement on which the agitators mean to seize, for the purpose of embodying the southern states against those north of the Potomac. To accomplish the same object, the nullifying governor of Virginia, in his message to the General Assembly, attempted to beget apprehensions among the people of the south as to the security of their property in slaves. And the Telegraph is perpetually harping on the same string, to inflame sectional jealousies. The extinguishment of the Tariff difficulty, brought about by the repeated appeals of the President to his country, through which he had succeeded in obtaining the "national sanction" to the gradual removal of the cause of public discontents—the American System—has left the malcontents no alternative but to seek some new aliment for discord and division among the states of the confederacy. From plain indications, it is now certain, that those who wish to produce a dissolution of the Union, will seek that result through the agitation of the slave question—and every other circumstance calculated to weaken the bonds of Union, will at the same time be employed. The Telegraph has already assailed the Farewell Address of the Father of his country, upon that great and persuasive appeal which he makes to his countrymen in behalf of the maintenance of the Union.

In our opinion, there never was a topic which those disposed to make war on the Union, could press into the service of their cause, with less prospect of converting it to the purpose intended, than the slave question. At first view, it seems calculated, by producing superficial prejudices—by giving a different complexion to the northern and southern sections of the Union—to create a diversity of interest, naturally tending to a separation of the states. But examined thoroughly, it will be found, that the different sorts of labor employed north and south of the Potomac, form the strongest motive for the maintenance of the confederacy. The southern people, if cut off from the Union, would find that class of population, which gives them relative strength as members of the confederacy, at once their greatest weight and weakness in a conflict with the neighboring independent states. That "Napoleon militia" on which Mr. McDuffie relies, to encounter their brethren of the north as "*fiends*," would be necessary to defend their firesides from "*fiends*" of another complexion. The interest of the south is amity with the north.

On the other hand, the slave property which it is pretended the states of the north are inclined to

wrest from the south, is really most advantageous to free labor in its present location. It aids the climate in diversifying the products of the different sections of the country. If southern cultivation were carried on by the same class and character of people as it is in the north, the skill of the cultivator would soon supply all his wants from the soil, and exclude from his market much that is now drawn from the north. Besides, the manufacturing arts would spring up in the south, as they have in the north, from the intelligence and economy which characterizes a free and white laboring population.

The "attack," then, which Mr. McDuffie intimates is to be made upon the slave property, is, of all the unfounded suspicions ever generated to excite apprehension among the people of the south, the last to be indulged.

NULLIFICATION AND SLAVERY.

We have never doubted the grand spring and origin of the Southern doctrines of *Nullification*. The tariff has been made the scape-goat, but slavery is the bitter root from which they spring. And now since the "*dough faces*" in Congress have been frightened by the threats of South Carolina, into a modification of the tariff, which looks very much like a *surrender of the principle of protection*; the nullifiers, deprived of this flimsy pretext, throw off their disguise, and distinctly avow the source of their jealousy, and the true cause of their hostility to the union. We did not need any such evidence to convince us that the slave holders of the south are determined, at all hazards, "to rule, or to rend" the union asunder. They *must* govern,—they always *have* governed, and they *will* govern, by the help of northern *dough faces*, or dissolve the union. They find themselves in a minority, and this minority likely to become still less; hence the doctrine that a majority ought not to rule; and many other *mistifications* which no body pretends to understand.

But all who choose can understand and apply the sentiments of the Latin poet, "*Quem deus vult perdere prius dementat*,"—especially if given in plain English—"Whom God means to destroy he first makes mad."

The following article from the Richmond Enquirer is thus noticed by the editor of a Philadelphia paper.

THE SOUTH.

We have inserted in another column, a pregnant article from the *Richmond Enquirer*, on the present situation and feelings of parties in the southern States.

The statement made, that there is a party in the south, organising for the purpose of producing a separation of the union, is unquestionably true in every essential particular. The most zealous leaders of the Carolina nullifiers have let the secret out on many occasions—indeed some of them, such as the Attorney General of South Carolina, R. B. Smith, Esq. boast of it—and take credit in avowing that they have "no love for the union."

From the Richmond Enquirer.

VIEWS FROM THE SOUTH.

"But I grieve to see so many elements of national prejudice, hostility, and selfishness, stirring and fermenting with activity and acrimony."—*Washington Irving's late Letter.*

An interesting letter has been put into our hands—written a few days past by one of the most respectable citizens of South Carolina. If his views are correct, it would be high time for every man, who loves the union, to be on the alert. He criticises the late proceedings of the late Convention, and the more recent exhibitions in Charleston—and he comes to the conclusion, that there is a party in South Carolina whose object is to bring about a southern confederacy, and ultimately a separation of the union. He contends that "the nullification of the tariff was one of the schemes by which these politicians hoped to accomplish their object—that in this they have been foiled, as they could not prevail upon a single State to subscribe to their paradoxical and mischievous theory. Discomfited, not disheartened, without abandoning their project, they have changed their ground. They will now exert themselves to form a confederacy, by appeals to the prejudices, the fears, and the jealousies of the slave holding States—by impressing upon them, the absolute necessity of their leaguings together to preserve the rights of the States, as the only means by which they can secure their property in slaves. By the perversion of some of the remarks which were, recently, made in Congress, upon the essential difference between the labor of free men and of slaves, &c. &c. and by portraying in the darkest colors the libticide character of the 'bloody bill,' they calculate upon being able to produce a union of feeling, and ultimately, a union of action among those, who have hitherto remained unseduced by their sophistry and declamation. Hayne and Hamilton, and Harper, and McDuffie, and Turnbull, have openly declared, that the battle with the general government is not over—that it is just commenced, &c. &c.—that the State cannot protect its rights without being armed for defence and resistance. 'The report of the committee upon the enforcing bill, declares that "these States" (the southern) "constitute a minority, and are likely to do so forever. They differ in institutions, and modes of industry from the States of the majority, and have different, and in some degree, incompatible interests." They are to be governed, not with reference to their own interests, or according to their own habits and feelings, but with reference to the interests and according to the prejudices of their rulers, the majority.' "It has been truly said, that the protecting system constitutes but a small part of our controversy with the general government. Unless we can obtain the recognition of some constitutional checks on the usurpation of power, which can only be derived from the sovereignty of the States, and their right to interpose for the preservation of their reserved powers, we shall experience oppression more cruel and revolting than this." From the abstracts which have been published of the speeches in the convention, it appears, that 'the more cruel and revolting oppression,' referred to in the report, is an interference by Congress with the right of property in slaves. This was stated by several of the speakers, and among them, by Mr. McDuffie, who said, "that he did not consider the

* Mr. Calhoun, in his letter to the Pendleton Messenger, called them "irreconcilable."

south to be safe. He adverted to a certain species of industry owned and used at the south, and said, that however one principle seemed to be silenced *for the present, yet another was in agitation for the future.* He advised the south to stand up for herself, to be prepared for all and every event, for she might rely upon it, *she would have to do it.*"

"To keep up the fever of excitement, a splendid ball and supper were given, a few nights ago, at the State Arsenal in Charleston, by the nullification party. Inflammatory epigraphs were inscribed upon medallions depending from the roof of the building—the flags of several nations, and of the State of South Carolina were exhibited in harmonious junction, whilst that of the United States was no where visible—bands of music played patriotic *State* airs—the volunteers appeared in their *State* uniforms, and the ladies were decorated with *State Rights* cockades. On Monday last, the volunteers of Charleston, under General Hamilton, were reviewed by the Governor, who presented them with a standard, upon which the arms of the State were embroidered, and delivered to them an address, in which he poured forth a torrent of abuse against the federal government; told the volunteers, 'that they and their compatriots had saved the State, that they were entitled to the honors of a civic triumph, and that their existing organization was to be maintained while the force bill remained unrepealed upon the statute book.' General Hamilton upon receiving the standard, complimented the Governor in terms of the grossest flattery—responded 'cordially to his patriotic' annunciation, that, the volunteers were not to be disbanded, whilst the force bill remained suspended over their heads, however idle its brute thunder"—and observed to the troops under his command, that "although a civic triumph has followed our recent struggle for the preservation of our rights, and a comparative calm now settles upon the face of a community lately so deeply convulsed: yet it is impossible from causes so fearfully at work in our federative system of government, to tell how soon this tranquillity may again be disturbed."

"I have brought before you (continues the writer of the letter) some of the signs of the times, from which I draw my conclusion of the fixed and settled purpose of the nullifiers. I believe that their operations in this State are now confined to the consolidation of their party; but they carry on an extensive and regular correspondence with their coadjutors and coagitators, who are laboring to disseminate their principles throughout these States, which it is contemplated to separate from the union, and to erect into a southern confederation. What may be their ultimate success, I will not pretend to predict. They address themselves to prejudices and passions, which exercise a powerful sway over the human mind, in all social communities, and under all governments; and their efforts in the revolutionary movement which they have undertaken, will be systematic and untiring."

The reader will judge of these extracts for himself. If the circumstances that are developed, do not yet justify the conclusion, that some of these men are bent on a southern confederacy, we cannot shut our eyes to the fact, that the nullifying organs of Mr. Calhoun are attempting to gather a strong southern party around him, for the promotion of his views—and that one of the great grounds upon which they mean to rally, is the subject of slavery. As yet, they have failed in bringing out satisfactory proofs of any design in

the north to interfere directly with this species of property. The attempt to enlist the idea of the Temperance Societies being the engines of emancipation, is almost as ridiculous as it is insidious. It cannot stand one moment's examination. But other misrepresentations will be brought to bear upon the scheme. It is scarcely necessary for us to warn the east again upon this subject. Its citizens must leave us to ourselves. We know the evil—we alone understand the remedy. Let them put down such papers as the "*Emancipator*," and disclaim such fanatics as Garrison. Hands off, Sirs. Rely upon it, if you love the union as cordially as we do, you must beware of this question of slavery. Actively interfere with it, and every friend of State rights—every citizen of the south will rush to the rescue—and the union itself will be split in twain. Beware: give no handle to our agitators and nullifiers, to raise a clamour, and wean us from you. The rights of the States know no more determined supporter—the union of the States has no warmer friend—than the man who addresses you this hasty, but earnest and solemn admonition.

But, we are now aware of the arts of the agitators. We see what the *Telegraph* is at—what the *Augusta Chronicle*, and the *Columbia Times*—and what the two nullifying organs in Virginia, are at. Their object is to scatter jealousies and suspicions—but we yet see no cause to believe, that the great body of the northern people mean to interfere with us, or that Congress will make any effort to touch the subject of slavery. When they shall give any such indication, we shall be the first to sound the tocsin. But until they do it, we be to the agitator who aims to separate the union, or to distract our countrymen by concerted plots and mischievous panic.

THE CANTERBURY AFFAIR.

The disgraceful proceedings at Canterbury are suitably noticed by the public prints. We give some extracts below. The good people of Connecticut must have shaken off their "*steady habits*," if such wicked prejudices can be long tolerated among them.

Great excitement has been produced in the town of Canterbury, Connecticut, in consequence of a proposal to establish a school in the town for coloured females. A young woman, a resident of the town, of the name of Prudence Crandall, felt it her duty to devote her talents to the instruction of this neglected portion of her sex. She made known her intention of opening a Seminary in her own house, where she would receive as boarders, such scholars as should apply for admission. She had engaged about twenty scholars, whose parents and friends were willing to pay the stipulated price of board and tuition. Some of the wise ones of the place took the alarm, and, as if some dreadful calamity was impending, a town meeting was called, to adopt measures to ward off the threatened danger. At this meeting her conduct and motives were arraigned, though her character was above suspicion, and some strong resolutions were adopted condemning her plan and censuring her conduct; though the only sin with which she stood charged, was an *intention* to impart instruction to those who most needed it.—Shortly before the meeting, she gave a written request to two of her friends, to appear there in her behalf, as it would be injudicious for her

woman to appear in person, and plead her own cause before such an assembly. Her friends were requested to explain her motives, and answer any objections that might be made to her design.

After the meeting had been opened, resolutions read, and a speech delivered by the clerk, her friends quietly laid her written request before the moderator. But they were denied permission to speak in her defence, and were threatened with a prosecution, if they attempted to speak for her. Thus a benevolent young woman was condemned unheard, for her intention to devote her talents to the instruction of her own sex—in a town in *Connecticut*—and her friends were threatened with the terrors of the law, if they opened their mouths in her defence. If there is any law in Connecticut to prevent a female from teaching those who are "guilty of a skin not coloured like our own," or to punish her friends for speaking in her defence, it must be a part of the code of "*Blue Laws*."

But such violent and insane proceedings cannot be too indignantly condemned. The people of Canterbury themselves, we are persuaded, will, ere long, be ashamed of their own conduct. When the present ridiculous excitement subsides, they will look back with shame and astonishment, at the strange delusion which led them into such rash measures. The Canterbury affair and Salem witchcraft, will be ranked together as evidences of the infatuation to which the minds of men are liable.—*Phila. Friend, or Advocate of Truth.*

THE AFFAIR AT CANTERBURY.

We are sorry to learn by a gentleman from Providence, that at the town meeting, held at Canterbury last Saturday, according to appointment, resolutions were passed expressing the most decided determination, that the school of Miss Crandall for colored females, should not be established in that town. It is added, that Rev. Mr. May, of Brooklyn, and Mr. Arnold Butsum, of Boston, (Agent of the New England Anti-Slavery Society,) attended the meeting, and asked the privilege, on behalf and by request of Miss Crandall, to make some remarks to the meeting, which privilege was denied them.

We confess ourselves appalled by repeated indications of this sort. What can they mean? Prejudice against color, is indeed, nothing new among us, especially among the vulgar. But hostility to schools for educating colored persons, is, we believe, among intelligent citizens, a phenomenon of recent appearance. Its origin deserves inquiry. Unless the American people can learn a different lesson of duty towards our colored population, our national enthusiasm is as certain as the existence of a just and merciful Ruler of the nations.

Genius of Temperance.

THE CANTERBURY AFFAIR.

Some of the people of Canterbury are still exasperated about the school for colored misses, recently established by Miss Crandall. But very few of the thirty or forty scholars who were expected to commence with the term, have as yet attended—owing, probably, to the "fanaticism" which seems to have taken hold on the minds of so many of the sober citizens of that portion of the "land of steady habits;" and which vents itself in vicious attempts at legally coercing the scholars to leave the town, and the teacher to abandon the enterprise. We have been favored by a correspondent, with the following copy of a proceed-

ing of the town meeting on the subject, which we publish, "for the benefit of whom it may concern."

"At a town meeting legally warned and held at Canterbury on the 1st day of April, 1833, Asahel Bacon, Esq. Moderator—

Voted, That a petition in behalf of the town of Canterbury, to the next general assembly, be drawn up in suitable language, deprecating the evil consequences of bringing from other towns, and other States, people of color, for any purpose, and more especially for the purpose of disseminating the principles and doctrines opposed to the benevolent colonization system, praying said assembly to pass and enact such laws, as in their wisdom will prevent the evil; and that Andrew P. Judson, William Lester, Chester Lyon, Rufus Adams, Solomon Payne, Andrew T. Harris, Asahel Bacon, George S. White, Daniel Packer and Isaac Backus, be agents to do the same.

Voted, that said agents respectfully request the inhabitants of other towns to proffer similar petitions, for the same laudable object.

The foregoing is a true copy of Record:

Examined by

ANDREW T. JUDSON, Town Clerk."

Fine business, truly!—*Perhaps* those who have been so much in the habit of reading homilies on constitutional law, to the "hair-brained emancipationists," might be instructed with a peep into that instrument which binds our States together, and there read for themselves, the *rights* of citizens going from one State to another—"for any purpose,"—whether it be to "disseminate principles and doctrines opposed to the benevolent colonization system," or in its favor,—so that they conduct morally and peaceably. But what are the "evil consequences" which are so much to be "deprecated," in the petitions to the Legislature of that State? And how can a "petition" be "drawn up in suitable language," which "deprecates the evil consequences of bringing" people of color into that town, "for any purpose,"—whether to gain moral or literary instruction, cultivate land, vend merchandize, or "make notions?" Garrison is completely "*out Garrisoned*," in "fanaticism" and "incendiary" movements,—by a body which ought to have been deliberative! But we do not believe a majority of the citizens of Canterbury favor such "wild schemes," even though backed by the declaration of a professing christian, "that before he would see the green polluted by a negro school, he would oppose it to the shedding of blood!"—*Ib.*

¶ To Peter Morse, Roswell Allen, Ebenezer Sanger, Asahel Bacon, and Andrew T. Judson, select men of the town of Canterbury, in the State of Connecticut,

We commend a careful perusal of, and special attention to, the first clause of the second section of the fourth article of the *Constitution of the U. States*, which "WE THE PEOPLE" have ordained and established; and which the tyranny or cupidity of any body of men, will hardly be allowed to trample under foot. It reads thus:—

"The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States."—*Ib.*

DISCUSSION ON COLONIZATION.

On Thursday evening, according to previous appointment, the discussion on the comparative

merits of the principles of the Colonization Society, and of the friends of immediate abolition, as a means for the safe and salutary extinction of slavery, took place in Clinton Hall.

Rev. Mr. *Frost*, of Whitesboro' presided. The meeting was opened with prayer by Rev. *Leonard Bacon*, of New Haven.

Mr. *R. S. Finley*, agent of the Colonization Society, opened the discussion, in favor of its claims, and spoke precisely one hour. He was followed, for the same length of time, by Rev. *S. S. Jocelyn*, of New Haven, in favor of the principles of immediate emancipation.

Mr. *Finley* then occupied ten minutes, Mr. *Jocelyn*, ten, and Mr. *Finley*, ten; when the debate terminated. The Hall was thronged to overflowing. Among the audience we noticed distinguished gentlemen, from various parts of the country, including one or two clergymen from the south.

Much light, we are persuaded, was elicited, and we hope such discussions will be repeated. An intense interest was kept up until after ten o'clock.

For the *Genius of Universal Emancipation*.

The following lines were written by a black man, a slave, residing in the lower parts of Virginia. They were presented by him to his master, who afterwards acknowledged to a friend, that he was struck with admiration upon reading them. Their insertion in the *Genius of Universal Emancipation* will oblige

A SUBSCRIBER.

THE NEGRO'S PRAYER.

Lord dost thou with equal eyes,
See all the sons of Adam rise?
Why dost thou hide thy face from slaves?
Confin'd by fate to serve such knaves;
Stolen and sold in Africa,
And transported to America.
Like hogs and sheep in market sold,
To stand the heat and bear the cold;
To work all day and half the night,
And rise before the morning light;
Sustain the lash, endure the pain,
Expos'd to storms of snow and rain;
Pinched both with hunger and with cold,
If we complain we meet a scold.
Then after all the tedious round,
At night like beasts lie on the ground.
Hath Heaven decreed that negroes must,
By cruel men be ever curs'd?
Forever drag the galling chain,
And ne'er enjoy themselves again?
When will Jehovah hear our cries?
When will the sons of freedom rise?
When will a Moses for us stand,
And free us all from Pharaoh's hand?
What though our skins be black as jet,
Our hair be curled, and noses flat,
Must we for this no freedom have,
Until we find it in the grave?
Yet while I thus my fate deplore,
Jesus, my Lord, my soul prepare,
That when my slavery here shall end,
I shall ascend to thee, my friend.
Tho' here is none to plead my cause,
My soul appeals to thy just laws,
Who will bring all things to the light;
I know thy judgments, Lord are right.
For all the comfort I can have,
While I am here confin'd a slave,

Is that strong hope, that I'm made free,
By thy rich blood once shed for me.
My soul is free, it can't be sold,
For all the gold that can be told,
And when my body drops in dust,
My spirit in thy hand I trust;
And tho' no coffin I shall have,
Nor yet be laid in decent grave,
The Lord shall watch it from the skies,
Till the great trumpet bids it rise.
Contentment, Lord on me bestow,
While I remain a slave below;
And while I suffer grief and wrong,
May thy salvation be my song.

From the *Liberator*.

Died, at Newton, on the 28th ult. *JOHN KENRICK*, Esq. President of the New England Anti-Slavery Society, aged 77. We can scarcely find language to express our feelings in relation to this afflictive dispensation. Mr. Kenrick has long been distinguished as a philanthropist. His generosity to the poor, his sympathy for the afflicted, and his activity in the cause of benevolence, have secured him an affectionate remembrance in the hearts of all who knew him. He was an abolitionist, in the true sense of the word. He has contributed, at different times, six hundred dollars to promote the objects of the New England Anti-Slavery Society. His funeral was attended by a large number of the friends of the abolition cause in this city, and by a numerous concourse of the citizens of Newton. We have not room in this number to say more. We hope soon to publish a sketch of his life, which shall do honor to his character and memory.

The denunciations contained in the following fragment, taken from a northern paper, will apply with peculiar force to the politicians of the south, who seem determined to agitate the question of slavery "for political purposes," and, as would appear from their own showing, "with a full knowledge of its fearful consequences."

SLAVERY.

Since the formation of our government, this subject has been regarded by the prudent and patriotic of all parties with apprehension. Party spirit may "take any shape but that," and be harmless; but when we let loose this tremendous and uncontrollable engine, no one can predict the result. To the south it must bring horrors infinite, and almost inconceivable. It must split the union into pieces; drench the south in blood, and establish in our territory a nation equally powerful and ferocious, besotted and fearful. No one who cherishes the ordinary attributes of humanity can anticipate the inevitable results of this madness without a thrill of horror; or witness the efforts made both in the north and south to effect it without the deepest and liveliest indignation. The fanatic who would wake this slumbering volcano, from the impulses of a blind and erring philanthropy should be confined as a madman; but the wretch who for political purposes, and with a full knowledge of its fearful consequences agitates this subject—such a man would "pour the milk of concord into hell"—and should be treated as an enemy of the human race.

Ladies' Repository.

Philanthropic and Literary.

PRINCIPALLY CONDUCTED BY A LADY.

The principle of total abstinence from the products of slave labor is gaining ground, and acquiring new advocates in different sections of our country. A new society has been formed in Chester county, Pa. as will appear from the following letter to members of the Female Free Produce Society of Philadelphia. Such associations are springing up in different parts of the free States, showing the progress of sound anti-slavery principles among the people.

Oxford, Chester Co. Pa. }
4th mo. 6th, 1833. }

ESTEEMED FRIENDS:

Our long delay in answering your acceptable epistle of 9th mo. last, is attributable partly, to the very limited sphere in which we move, in relation to obtaining, possessing, and communicating useful and interesting knowledge on the important question of negro slavery.

We ardently hope you will not withhold from us, one ray of knowledge that would have a tendency to aid the glorious cause of emancipation.

We cordially unite, in sentiment with the authors of that letter, in believing that much good may result from a frequent correspondence between the different anti-slavery associations of our union. Though the active opposition made by some, the profound apathy of many, and the perfect inactivity of others, is at times, to our diminutive association, cause of discouragement; yet, when we reflect upon the justness and the importance of our undertaking, in connexion with existing facts, such as that of finding the press that powerful engine for lessening vice when properly directed, more actively engaged in pleading the cause of the oppressed; the organization of new anti-slavery associations, and the continual addition of intelligent and intrepid individuals to the anti-slavery ranks,—we seem to have much cause to be re-animated, and to resolve to persevere, with redoubled energy, in the noble work of emancipation.

In conclusion, we feel a freedom to suggest the following propositions for your consideration, hoping you will frankly transmit to us your knowledge and sentiments respecting them.

First. Would not the free produce cause be aided, by having a clear statement made in some of the anti-slavery publications, respecting the evidences for believing those articles to be the produce of free labor, that are sold for such?

Second. What number of persons are there in the United States, that advocate the cause of abstinence, as an efficient means for aiding the cause of emancipation?

Third. What is the annual amount of the produce of slave holders, consumed by the citizens of the free States?

We remain your sincere friends, and well wishers in the cause of justice and humanity.

On behalf of the Corresponding Committee,

THOMAS HAMBLETON,
MARTHA LANEORN.

For the Genius of Universal Emancipation.

Notwithstanding the frowning aspect of the times, there is abundant cause of encouragement for the friends of universal emancipation,—numerous incentives to still greater diligence, imperative requisitions to the performance of known duty, and a steadfast perseverance in their course, despite of opposition, threats, and dangers,—the eye of faith piercing the veil of futurity, beholds all that can cheer and animate the heart, and sustain the soul amid the difficulties that attend the advocates of a cause so unpopular, (in this enlightened age) as that of justice, of mercy, and humanity—and while viewing in perspective the restoration of a multitude of beings, (created in the image of the Deity) to freedom, and rights long cruelly withheld, the heart glows more warmly, is kindled with holier emotion, and anthems of thanksgiving ascend before the throne, that the soul is permitted to see them led out from the darkness of ignorance, the misery of guilt, the wretchedness of poverty, and the awful desolation of souls, without hope of salvation, into the enjoyments of the untrammelled spirit; into the possession of knowledge, and virtue and religion; to share the blessings of him who hath brought them out of a state of darkness, and “out of the house of bondage.” But to effect this will require the union of all their forces, and the combination of mental energy;—denunciations against the slave system are useless; expressions of feeling for its unhappy victims, senseless cant, if unaccompanied by efficient action. Leave these lamentations for souls too sordid to make a sacrifice, and prove to them that you possess

“Hearts that can feel,

And souls to act with firm uniting zeal.”

Were it possible that the christian citizens of this republic could but know half the misery, and guilt, and barbarity, that is practised in the southern States, I should not fear its being long tolerated. But to describe the wretchedness of the slave, to paint the scenes of anguish he daily, hourly witnesses, would baffle the tongue and pen, would set at nought the skill of the artist;—language would be mute—the pencil fail to make an impression on the canvass.

Yet they know, all may know, that a system of slavery, the most odious and cruel, ever devised by the most subtle machinations, exists in our country, like the deadly Upas extends its influence over the richest portion, blighting the fairest prospects, and levelling hope with the dust. They also must know, that all who assist in supporting the system, are involved in equal guilt with the slave dealers—and that none can be clear, who withhold an effort in their power to make. Energetic appeals to their humanity and sense of justice, have been so frequently made, that it seems superfluous to essay one so feeble as this; if the full tones of manhood are disregarded, what can be expected from infantile pleading. ELLEN.

Philadelphia, 1833.

For the Genius of Universal Emancipation.

It was a fine evening in the month of May, all was still around, as my friend and I wandered arm in arm, through the grave yard, in the village of ——. The full moon shone brightly, as our eyes unexpectedly glanced towards the entrance of the yard; when we beheld a poor emaciated being endeavouring to conceal himself behind a tombstone that stood in the eastern part of

it. As one might readily suppose, our curiosities were somewhat raised, and with slow steps we ventured towards him. He tried to hide from our view, appearing in great distress. It was with some difficulty we persuaded him to tell his tale of woe. At length he said he was a slave, and had escaped from his master, now residing in Charlestown, from whence he had come the preceding evening, and was going to Philadelphia as soon as possible. After some farther conversation, we gave him a note to a friend residing in that place, and having procured more commodious lodging, we left him. Several months after, as I was sitting at the window, a negro passed, and stopping, accosted me. I gazed for a moment, and then recognized the poor slave I had seen, now standing before me. He informed me he was then living in the city, had been successful in business, and notwithstanding there had been search made for him, he was apparently safe and doing well; and now, I often see him assembling with the people of God, and mingling his prayers with theirs!

GRACE.

The two slaves, whose adventures are related below, had been sold to satisfy their master's debts, and separated from their friends and the scenes of their childhood. Their attempt, so fatal to one of them, was to return to their old master, where they might enjoy the consolation of soothing the latter days of an aged and infirm father, from whom they had been compelled to separate.

BEASTS HUNT MEN IN DEMERARA.

The absent brother and sister were less willing to relinquish the hope of return. Upon this hope they had lived from the moment of their departure: they saw it in each other's eyes, while their captivity was too new to allow them an opportunity of speaking of it; and they kept it alive by sympathy when some relaxation of discipline allowed them to exchange a whisper from time to time. They planned to escape in the night, to take refuge in the woods, and subsist there as well as they could till the search should be over, and they could find their way back to Mr. Bruce's estate, and throw themselves at their master's feet to petition for such an exchange of slaves as would allow them to remain in their old habitation. They had no thought of evading slavery altogether. They had no means of leaving the coast, or of obtaining their freedom within it. The utmost they hoped was to spend a life of slavery under a lenient master, and among those they had long known, and could love: a wish not so very immoderate or presumptuous, it may be thought, as to merit very severe chastisement. Yet they knew that no punishment would be thought too heavy, if they should be detected in cherishing this hope.

One afternoon, they and their black brethren on the estate were left unguarded, owing to the sudden illness of the driver, who fell down in the field and was carried home in fits. A glance instantly passed from Willy to Nell, and joy was in their hearts that an opportunity of escape should occur so much sooner than they had expected. There was no roll-call that night. If there had been, the brother and sister would have been called in vain, for they were already on their perilous way to the woods. Nobody missed them: they

met nobody as they proceeded in the shade till sunset, and over the plain in the twilight, till they reached the forest. They did not know their way any further than they had been able to study it by observing the stars. They were to travel northward when the time came for them to proceed to Mr. Bruce's; but their immediate object was to escape pursuit; and as pursuit would most probably be directed where it would be guessed they wished to go, they turned due west for the present, as soon as they could make out the points of the compass by the lights overhead. They pushed on at their utmost speed, disregarding cold, hunger, and the difficulties of the way. They hastily plucked wild fruit when it hung within reach, now climbing hills, now creeping through thick underwood, now helping one another over fragments of rock, and never stopped till day began to dawn. Then Nell cast herself down on the ground, and besought her brother to let her rest. He now observed for the first time that one of her feet was covered with blood, and frightfully swollen. A large thorn had pierced it some hours before, and as she had in her hurry let it remain, it was buried too deep to be easily got out, and she was so lame as to be unable to go further.

Willy looked round anxiously, and walked from side to side to gaze abroad and see whether this spot was easily accessible from any quarter. He came back presently with a more cheerful countenance, saying,

"The bushes are thick all round us, and the wood is very wild; and there is fruit on the trees, and a little river near, where we may drink. If we could but hide ourselves as long as the sun is up, we might be safe for many days."

"Cannot we pile up these big stones to make a hiding place, Willy? Set them one upon another against this steep part of the hill, and leave a hole behind where we may creep in."

Willy found this not very difficult. The hiding place looked outside like a natural heap of fragments of rock, while behind there was a hole large enough for two people to set upright; and when some dry grass was shaken down to make the ground soft, the runaway slaves thought they could be content to remain in this narrow dwelling for a long time. Willy laughed as he had not laughed since childhood, when he leaned back in his dark corner, and Nell smiled as much as the pain of her foot would let her. Hope had already done her heart good. Twenty-four hours sooner she would have made every body near her melancholy with her groans, for slaves are fond of pity, and are made selfish by their wrongs; but now, Nell began to feel like a free-woman. She could procure no indulgence by complaint, and she was grateful to her brother for his assistance in making her escape. She therefore hoped that he would sleep, and remained quite quiet that she might not hinder his doing so. Perhaps she would have attempted to sing a drowsy song, if she had not been afraid of betraying their retreat by permitting any sound to issue from it.

Her fit of patience lasted longer than might have been expected from such a novice in the virtue. For a few hours she sat bearing the pain very well, and she might possibly have endured for another if she had not heard, or fancied she heard, a sound which made her heart throb as painfully as her foot. The woods reposed in all the stillness of noon, or she would have supposed the sound to be some freak of the wind among the rocks or the high foliage of the forest; but there

was no wind, there was nothing to provoke an echo, and her ears were struck by something too like the distant, the very distant baying of a hound. She laid her hand on her brother's arm. He did not stir. She paused to listen again, before she disturbed him. She had not long to wait. It came again, nearer, and too distinct to be mistaken. She shook the sleeper.

"Willy, Willy! hark to the hounds! The hounds are after us!"

Willy groaned as he started up, and shook some of the stones over head, which rolled down with a great clatter.

"Never mind that, Nell. We could not keep under cover with the hounds upon us. O, if we had but passed a stream in our way! If we could but have baulked the hounds!"

"There is a river below," cried Nell; and Willy was off at the word.

"O, Willy, Willy, do not leave me! I cannot walk. O, carry me with you!"

Willy hesitated a moment as his worse and better nature strove together. He came back for his sister, took her on his back, and began to scramble down to the stream. It was too late, however. The shouts of men were now heard mingling with the loud and louder baying of the blood-hounds, which might be expected the next moment to spring from the bushes upon their victims. There was no hope of getting down to the stream in time, much less of being hidden on the opposite side. Willy cast a hurried look behind him every moment; and when at last he heard a rustling in the underwood, and saw fierce eyes glaring upon him, he laid his burden on the grass, crying,

"Nell, will you die or be a slave?"

Nell grovelled on the earth and made no answer.

"I will die!" shouted Willy, and was about to spring into the water. His sister recalled him by her cry.

"Becky; poor Becky! She will be all alone when our father dies."

Willy turned. What his choice would have been cannot be known, for there was no time for choice. Before the slave-hunters could come up to see what happened, a fierce blood-hound had sprung at Willy's throat and brought him down. Once having tasted blood, the animal was not to be restrained by whistle, shouts, or blows, till the long death grapple was over. When the mangled negro had ceased to struggle, and lay extended in his blood, the hound slunk back into the bushes, licking his chops, and growling at Nell as if he would make another spring if he dared.

The remaining fugitive had no power to resist, even if she had had the will. But her will was annihilated. She had nothing to hope or to fear in the present extremity of bodily and mental misery. She sat quietly on the grass when they tied her hands behind her back. She attempted to walk when she was bid, and submitted to be carried when it was found she could not stand. She did not speak when they took up the body of her brother from its bloody bed, nor start when they tossed it into the stream, though splashed by the plunge.

She was conscious but of one passing impulse during her journey back,—to throttle the man on whose shoulders she was carried, as the hound

had throttled her brother: but the effort only served to remind her that her arms were fastened. She was asleep or in a stupor when brought back to her hut, a circumstance which was pointed out by a white as conclusive of the fact that negroes have no feeling. As she was too lame to work, however, and not in the best condition for the lash, she was not roused. There was some mercy in leaving her to find out for herself, when she should again be able to collect her disordered thoughts, that the brand and the stocks were waiting for her, and that the days of her bondage must henceforth be spent alone.

For the Genius of Universal Emancipation.

It grieves me not to think I may not taste,
Of Western India's choicest cane! mine eyes,
Unmoved, can rest upon the table's load
Of luscious viands, tastefully arranged;—
Can bid the untasted dainties pass me by,
Without regretting I may not regale
My palate with their sweets:—but yet my heart
Will oft times sicken with the thought, that each
Conserve is sprinkled o'er with human blood—
A brother's or a sister's warm life's blood:
The purple current, coloring the ground
They're forced to till.—And, knowing this, shall I
Assist in riveting the chain?—assist
In drawing still more close the band
That binds a heavier burden on the slave?
No!—were a greater sacrifice required,
Than yet hath been; I'd rather, far, submit
To make it, than connive at, or assist
In bolstering up a system, fraught
With such enormities, with so much crime,
And misery, and pain, and guilt most foul.
Then ask me not again to taste those sweets;
To me they're bitter; e'en the very sight
Brings sadd'ning recollections. Take them hence;
I'll taste no more; each sweetmeat, each conserve,
And finely flavoured fruit, is tasteless now to me.

EDNA.

Terms of Subscription

TO THE
GENIUS OF UNIVERSAL EMANCIPATION.
VOL. XIII.

This work will henceforth be issued monthly, in the City of Washington. It will be neatly printed on fine paper, and folded in the octavo form, each number making sixteen large pages. A title page and index will accompany each volume.

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